

Discrimination against the Aymaras in the Surandino (Puno) in the XXI century

Vicente Alanoca Arocutipa¹, Ofelia Marleny Mamani Luque², Wido Willam Condori Castillo³

¹Undergraduate and graduate professor at the National University of the Altiplano, Puno(Perú). valanoca2002@yahoo.es

²Professor at the National University of the Altiplano Puno (Perú). kantutitaofely@gmail.com

³Professor at the National University of the Altiplano Puno (Perú). widowillam@hotmail.com

"There is no real dialogue if there is no true thinking in their subjects" (Pablo Freire)

Abstract— *The article addresses discrimination against the Aymara in the XXI century, in the various spaces of everyday life. The study was conducted in the Puno region (Peru), from which other territories that were mutilated and fragmented during the colony, now settled in Bolivia and Chile, have been traced. The ethnographic and hermeneutical method has been used, from the identification of the aspects such as the current colonization process and the spaces of habitual discrimination. The purpose was to visualize the existing forms of discrimination and racism, they have been fighting from the different spaces of struggle in this context.*

Keywords— *racism, exclusion, Aymara people, colonization.*

The processes of colonization and homogenization are increasingly being questioned by the visibility of the validity and resistance of indigenous peoples, according to the United Nations (UNO), "there are at least 5,000 indigenous groups composed of about 370 million people who live in more than 70 countries on five continents. Excluded from decision-making processes, many have been marginalized, exploited, assimilated by force and subjected to repression, torture and murder when they raise their voice in defense of their rights" (UNO, 2014). In the same line, "in Latin America there are currently 522 indigenous peoples ranging from Patagonia and Easter Island and Patagonia, to Oasisamérica in northern Mexico, passing through different geographical areas such as Chaco Ampliado, Amazonía, Orinoquia, Andes, Coastal Plain of the Pacific, Continental Caribbean, Lower Central America and Mesoamerica" (UNICEF, 2015). To deny the existence of these peoples and as subjects of rights, is to deny the dignity of that population, which historically and systematically were denied and mutilated.

In the case of the Aymaras were settled in a territory located between the current countries of Bolivia, Peru,

Chile and Argentina, this situation was mutilated and uninterrupted with the invasion, that is, "the Aymara world, part of the Andean world, is one of the peoples testimony that has best preserved its vitality. Despite the process of destructuring and deculturation that, like all, has suffered, its people, and its culture are still alive" (Albó 1988, p. 22). On this historical context the States have been founded, breaking the Aymara people today fragmented and separated by borders between three countries.

Despite the border fragmentation, the unity and connection between the Aymaras still persists, "the Peruvian and Bolivian State sought to replace the Aymara ethnic component with nationality" (Letamendía 2011, p. 215), we must not forget that in the independence "The Creoles had in principle the political, cultural and military means necessary to assert themselves. They constituted both a colonial community and a privileged class" (Anderson 1997, p. 93). The process of homogenization as a consequence brought the exclusion and systematic discrimination towards the "indigenous" "original" "ethnic" peoples, in this case the "Aymara", as a strategy, "the American confusion created these imagined realities: national states, republican institutions, common citizenship, popular sovereignty, flags and national anthems, etc." (Anderson 1997, p. 121). Therefore, we inherit these practical forms of exclusion and discrimination currently in force.

History shows us two rebellions that have marked the struggle for the emancipation of the Andean peoples; the Tupac Katari rebellion was "the most powerful anti-colonial movement in the history of Spanish rule in the Americas swept the territory of the Southern Andes" (Thomson 2007, p. 3). On the other hand, "the rebellion of Tupac Amaru changed Peru forever and had important repercussions in South America" (Walker 2015, p. 337), apart from other movements, these "were cruel, cruel and extremely hard the days of the Indian "uprisings" in the

years 1780, 1781 and 1782, when the colonial power became extremely inhuman and exploiting the natives throughout the vast region of what was the Tahuantinsuyo before the conquest "(Valencia 1977, p. 121).

The republics were created under criollo States, the independence of Peru declared by San Martín on July 28, 1821; Bolivia, created on August 6, 1825 by the National Assembly, meeting in Chuquisaca, approved the proposal to form a free and sovereign country, subscribing the consecutive record of the independence of Upper Peru; In the case of Chile, the Aymara territory has to do with the Chilean victory in the Pacific War of 1897, which expanded to Tarapacá, Arica, Tacna and Antofagasta, that is, the Aymara people were more fragmented, because of "the imperialist ambition of the Anglo-Saxon powers, first of the United Kingdom, after and above all the giant of the North, the United States, was a factor of the first order in the generation of armed conflicts among the Latin American States as well as in the modification of borders "(Letamendía 2011, p. 25).

In short, the history of the peoples of the periphery is fraught with hatred and systematic exclusion from the establishment of homogenous uninational states until the war, where "the presence of the people is anonymous, heroic and courageous. Many forgotten names of humble artisans, workers, workers, and Indians, lie buried in the immense sands of the south, in El Alto de la Alianza in Arica, in Tarapacá, in the lines of defense of San Juan de Miraflores and all the places where the war happened "(Quiroz 1984, p. 104), in this case in Peru, there are still stories to unravel.

It is necessary to take a look at the category of the Surandino (Flores 1997) implies not only the geographical issue, but it is evidence that "we are not equal" (Bolton 2011, García 2004, Huntington 1997), where we find the systematic validity of exclusion (Ayala 2005, Ayala 2011, Fuentes 2009, Cabala 1981, Mariátegui 1928, Frisancho 1946), who made this situation visible to which it is impossible to deny or exclude or discriminate, but nowadays it is protected under certain academic "orthodox" views positivist culturalists such as "clash of civilizations" (Huntington 1997), or interpreting from meanings (Geertz 1990), among other views and actions that do not help dialogue, for that reason "the world is dominated by a revolutionary technology that advances without ceasing, based on the progress of natural science that, although they were anticipated in 1914, began to be reached much later "(Hobsbawm 1999, p. 23). This situation has been devastating through the revolution of transport and communications systems, which have practically eliminated time and distance, which we are witnessing, but there are certain intentions and interests in the approach from the native peoples.

Validity of the colonization process towards the Aymara people

It is still difficult to admit that we are living through a process of colonization (Quijano 2000; Portocarrero 2015), especially when we find that the Aymara people were united by cultural, social, political, and economic ties, not only due to geographical issues, which has been fractured and fragmented in the process of the foundation of the states (Bonfil 2001, Ayala 2006), who undertook a process of atrocious colonization, in the whole historical process of the settlements around Lake Titicaca, however, today they are still valid, according to the World Bank, "In Peru, 52 indigenous peoples and 47 languages have been identified; in Bolivia 114 villages and 33 languages; Chile 9 towns and 6 languages "(World Bank 2015, p. 26), in this context the Aymara people come to be one of the most important people in this scenario. According to the official census data, in Bolivia there are 1,191,352 Aymara speakers (INE 2012); in Peru 443 248 (INEI 2007); in Chile 128 201 (INE 2012), and in Argentina 20 822 are self-recognized as Aymaras (INDEC 2010), although these are relative, because the language is used as an identity reference.

In Peru, in linguistic terms, "the Aymara represent 11%, occupying the second largest town in the country; Puno is the one that concentrates three quarters of the population with the Aymara language. Meanwhile, the other regions, such as Tacna, 10% of its population, Lima and Callao, 7%, Arequipa, 4% and Moquegua, 4% "(Ministry of Culture, 2014). This population conglomerate does not participate from its sense of cultural relevance, especially from the linguistic question, in the spaces of structures or power decision-making of the State in Peru. Although it is intended to justify political representation with people of Aymara, Quechua and Amazonian origin, but it is a struggle more individual than collective. In the case of Bolivia, the 2012 census reveals more Bolivians Quechuas total 1'281.116 and the Aymara. 1'191,352, this population is settled in the departments of La Paz, Oruro, Potosí and Cochabamba (INE 2012). In Chile, the Aymaras are located in the regions of Arica and Parinacota, Tarapacá and Antofagasta, amounting to 120,621 people, which is equivalent to 7.7% of the total indigenous population of the country (Greene 2015).

However, from the Aymara people (Bourricaud 1967) there was a systematic period of colonization in each of the countries, in the Peruvian case there was the Directorate of Immigration, Colonization and Mountain Land as part of the Ministry of Development in the years 1928 Regarding the indigenist policy, "in 1945 Luis E. Valcarcel called the representatives of the Ministries of Education of Peru and Bolivia to a meeting in Arequipa. In this meeting it was confirmed once again that the indigenous problem is an educational problem that should cover the economic, health, social, etc. "(Soberon 1986, p. 27), which should be

assumed from the various institutions of the State of each one of the countries, for that reason in 1946 the peasant school nuclei will be constituted and in fulfillment of the first Inter-American Indian Congress held in Mexico, the Peruvian Indian Institute (IIP) was created, then in 1952 the agreement was signed with the Cornell University (United States) that will lead the Vicos Project, in 1954 an agreement was signed with the International Labor Organization (OIT) to develop the Puno-Tambopata Program, which aimed to study the situation of marginalization of indigenous people, thus we can identify in the history of the peoples various processes and actions of systematic colonization from different perspectives directed by "mestizos" of the colonial backwardness.

Currently facing the process of colonization (Restrepo 2010) have been made different studies from different calibers, especially the approach to indigenous peoples has always had a pejorative burden and was the task of social scientists, which was already overcome and debated in other contexts (Morin 2001, Wallerstein 2006, Husserl 2008), but in the Surandino it continues in force with certain nuances and stigmatizing elements, on which the political class and some media outlets are luster for the legitimization of these attitudes and racist perceptions, such as "Structuring the State as the" whole ", the" totality ", as a true reality in which nothing exists" outside the State ", is methodologically disturbing" (Olmedo 2006, p. 384), because there are unresolved problems where the State still can not resolve how is the democratization of power where ancestral peoples do not participate in the spaces of national political decision (Kymlicka 1996), only serve to choose, especially in Peru.

The Peruvian State has designed some dialogue strategies in recent years, within the framework of the national agreement, but there are present the actors and representatives of the "political parties", leaders of private companies, state sectors, among other organizations each with own interests, but the great absentee are the Quechua, Aymara and Amazonian peoples, of which no means of communication informs, but rather undermine and legitimize the colonization process towards these peoples. There are unusual cases such as the case of the Nationalist Party, where the National Executive Committee rested in Nadine Heredia and Ollanta Humala, in the same way the Popular Force Party has as a symbol the K that is Keiko Fujimori, and the most voted congressman was Keny Fujimori. In short, national political representation has always rested in power clans, which not only control or capture national governments and the congress, but also direct various institutions and the media. In this context, the representation of the Quechua, Aymara and Amazonian peoples is almost nil, this is the case when the current President of Peru calls Keiko Fujimori to the national dialogue, thinking that as if the power of the

people would be there, due to the fact that his group places more than 70 congressmen and does not let the country govern, these can be added to the conflictive situation that the country is experiencing.

The spaces of power of the State are legitimized, flowed and sacramented under the holy spirit of the clans of colonial backwardness that have been able to recreate their practices and their cunning in the midst of an uninformed population, where some progressive and local thoughts have been co-opted and choked by the groups of economic power, today all linked to acts of corruption, which has become the most shameful scandals in the history of Peru, such as the Odebrecht and Ecoteva cases. This same situation is reproduced in other regional contexts, because "the nation-state is a recent invention in the history of the West" (Villoro 1999, p. 11), that is, "imaginary communities" are constituted (Anderson 1997). In this scenario, "the genesis and permanence of discrimination are due to deep and complex reasons that structure, order and regulate society" (Escalante 2009, p. 20), this situation is difficult to admit the heads of power, to which the class leadership of the peoples have joined, which we categorize as the grindios of politics, which at the end of the day are those that endorse and legitimize the validity of racism in and from the different spaces of everyday life, as in public institutions, on they are the testimonies of people from the Aymara communities.

We have tracked various spaces of daily life and we were able to identify an infinity of pejorative categories towards the Aymaras, such as: "indio", "salvaje", "radical", "fundamentalist", "revoltoso", "racista", "stinky", "jaqi", "campechano", among other categories. This range of estimating categories, many of them come from people of mestizo origin, although some cases are of people of Aymara origin, who have disconnected from their roots and who have colluded with the practices of racism, discrimination and hatred towards their roots, which in synthesis is the validity and legitimacy of colonization, which must be faced with courage from the same everyday. The validity of the colonization of local spaces is evident, to which we can not continue falling into the temptations of vain discourses and fanaticisms or clichés used by the regional ex presidents of the Puno region, such as: reconstructing the Quechua Aymara nation, good living or honest and productive, the great transformation, etc., these are facades or veils that not only hide mediocrity, but are assumed with a minimum attitude of service and the common good, because those scenarios were not built or elaborated by social actors and politicians such as the Aymara, Quechua and Amazonian peoples.

Spaces and contexts of discrimination against the Aymara population

It is a matter of discrimination and racism has not been solved in the world, even worse in Peru, therefore "the recent international confederacies to combat racial discrimination and other related intolerance account for the resurgence of the persecution and rejection of national minorities" (Escalante 2009, p. 31) since our formation in the academy of anthropology of the Peruvian periphery, perhaps does not anchor in the canons of the supremacy of a colonizing anthropology that develops under the precepts of a homogeneous methodology; On the other hand, because of our origin as Aymara, in many spaces discriminated by our origin, thrown out of some spaces and excluded from some events, that through the corridors runs a catacomb of phrases and words like "Indian", we identify various public spaces where they amass, build and shield racist discourses from the academy, that the Aymaras "are ignorant", or being Aymara is synonymous with ignorance.

The judicial power in a discriminatory space par excellence, because in the Aymara case only on March 15, 2015, the first Aymara sentence was handed down in the Court of the Province of El Collao-Ilave (Peru), which was basically a translation of the sentence. The process was brought under the canons of positive law. For two years interest has been given to the so-called special justice or customary rights. There are various testimonies on discriminatory forms from the judicial system, for this reason it has lost credibility in the population in this instance of power, "because it is marked by a monastic tradition of strong Kelsen influence, organized in a formal logical system, rooted in liberal-bourgeois whose translation transforms Law and justice into exclusive state manifestations" (Wolkmer 2006, p. 97). It becomes a simple translation when it does not take into account the other dimensions of customary justice practice, which has a whole process that is framed in human dignity and not simply in the dogmatic question of norms anchored in the fundamental right.

Historically from the Aymara people, various metaphors have been constructed in relation to the exclusive judicial system, such as the "ch'uspa thala" that refers to the lawyer, who shakes all the money that the "Aymara villager" had in a judicial process, in the case of a process, it is more the villager had to bring cheese, eggs and meat to the judges and lawyers in Juli and Puno. Therefore, the issue of intercultural justice is new for Peru. Two years ago, the issue of interpreters and translators of some native languages in the Judicial Power was implemented, which in some way requires some specialization and training in the area, because the processes for the speakers of the towns such as the Aymara case, they have always been and still are in the Spanish language. It is not simply a linguistic question of the rules, as if the translation of the rules would solve the problems of ruptures of practices and

application of justice, but how within the framework of respect for dignity there may be bridges of truly intercultural justice.

The health sector is one of the spaces where discrimination is visible due to economic, social, cultural and racial issues, despite the fact that the user has insurance, needs a certain compadrazgo or gives a certain gift to the personnel in charge or responsible for the care, otherwise, it is destined to die. This situation has become widespread in all sectors, perhaps with some exceptions, especially in some communities or population centers where the population has entered into trust, but the other major limitation of attention is the lack of equipment and the inadequate infrastructure for care. . To these problems we can add the forced sterilizations during the government of Alberto Fujimori, or medical negligence, infant mortality, malnutrition, for example, nationwide 43.5% of children under 3 years in the country suffer from anemia, these indexes they are led by Puno with 76%, according to the Demographic and Family Health Survey (ENDES 2015), despite certain efforts, it is a pending problem that the population of the rural communities of the Surandino face on a daily basis.

Access to health services, remains limited, or has become a commodity, is not a right, although since there are testimonies of families who left their community to a hospital, never returned, if they return many returned corpse, the reasons and causes are unknown, to which the information is not available. The stigma and insult of health personnel towards patients in the communities are most inhuman, with some exceptions. An unusual case in Ilave (Puno-Peru), happened the year 2012 in the hospital, when a mother asked after a delivery, "how is your son" a doctor answered that "his son had tail and horns" which took advantage of the media to sell information, then it will be denied and clarified. In short, in the corridors and doctor's offices of the hospitals there is an infinity of discriminatory and excluding categories and stigmas towards these Aymara peoples.

The educational sector has a long history in the discriminatory aspect, the struggles undertaken by Manuel Z. Camacho, José Antonio Encinas, against the cognitive epistemicide that we have, has accomplices watered in universities and institutions and other centers of the so-called *intelligentia* that doped the wisdom of the peoples, they speak of interculturality without being intercultural, they are imprisoned under the logic of incoherence that in the end is a form of legitimization of the colonization from their ways of being to their intellectual productions has a pejorative charge towards the Aymara. "We are educated in a school with no sense of pertinence and exclusion" (Encinas 2007, p. 36). These edges, such as the academy and the daily experience, provide us with elements to face and put on the table the political praxis in the regional,

local context, and with incidence of the national question, that we have identified in our journey, and makes us militants and fellow sufferers of the Aymara culture in the Surandino or Peru of All Bloods, where men and women who bet and fight for the dignity of the people, in the same way in this trajinar we visualize, that there are segments of the population disconnected to the problems that face the country, the region and the villages where we arrived, abandoned schools, insecurity issues, abandoned health posts, the issue of transportation is still a calamity, public institutions that have lost credibility, among other absences of the State, in summary, one to see these problems is totally outraged and disappointed in the crisis that lives and our peoples are facing. The issue of high-performance schools installed, is a form of expression of discrimination, where students from the most remote rural communities will always have limitations for access, although it is said to be for everyone, without a doubt "the geographical obstacle it must be understood as much by its direct action, through the costs of marketing and access to information, as by its indirect action, when it contributes to the differences in education, health, technology, political force, infrastructure, social capital and other elements that they limit the productive capacity" (Webb 2013, p. 21).

The context of democratic participation is a systematic space of discrimination, where there is no legitimate representation of the peoples, in this case of the Aymara, Quechua and Amazonian, on it there is a whole catacomb of strategies that obscure the demand of the people, we must assume, "all knowledge of cultural reality, always a knowledge that starts from specifically specific points of view" (Weber 2012, p. 77). Therefore, at present, speeches of all caliber have been developed to cajole the voters, thus reaching power under any pretext. In our context, it responds to groups and interests of economic power, to which we must pay close attention. This avalanche of out-of-date discourses of banal emotions is no coincidence, but there are other more macro problems in the political work in the world, in the political discussion the classic questions about the legitimacy of democracy began to be left aside, to give entrance to concepts such as good governance, democratic governance, governance and good governance, which place the issue of power, the excesses committed under the liberal ideological umbrella and the breakdown of social consensus in the background. In those speeches, the for what of the policy was reduced to the how of the social direction (Monedero 2011, p. 161). The spaces where political praxis should be recreated were covered in veils of contemplative dress by the grindios of politics in the regions, or by clans of national power.

Do not forget, in "Latin America was manufactured as something displaced from modernity, a shift assumed by Latin American intellectuals and statesmen and strived to become" modern "as if" modernity "were a point of arrival

and not the justification of the coloniality of power" (Mignolo, 2003). In Peru, in the last fifty years, great changes have been taking place in the work of the caudillos that lead the different levels of government, that is, the local, regional and national governments. "These caudillos were the ones who have taken the voice of the Quechua, Aymara and Amazonian, although some do not accept this question of plurality and diversity" (Degregori 2012, p. 160). In the history of the peoples in politics, the left and right, apparently entered a distribution of positions of power to lead peoples, some more than others.

The discourse of the left washed with water from the Eurocentric colony was built on the burden of misery and dispossession of wealth to the peoples of deep Peru, as Arguedas would say. It is impossible to forget the political violence that we lived for more than 20 years between 1980 and 2000, which according to the Truth and Reconciliation Commission had more than 69,280 victims, which should never be repeated. The Eurocentric orthodox ideologies have already been reconsidered especially in the West, not only from the critical perspective, but from the same everyday life a long time ago, it is unfortunate that some are still disconnected and outdated that have tried to take advantage of the limitations of the idiosyncrasy of the peoples and the lack of interest of the development actors that make them find themselves in abandonment and exclusion where corruption and mafias prevail, even pretend to make believe that it was yesterday. To which the power clans take advantage to delegitimize the struggles of the people by disqualifying or estimating, whose consequence is the systematic exclusion of democratic spaces such as political participation.

There are positions with certain elements of judgment and wisdom, it induces us to look at the historical processes and changes, "it always happens in these types, if we recognize this displacement of the scenarios where citizenship is exercised (from the people to civil society) and this restructuring From the weight of the local, the national and the global, something will have to happen to the way in which policies represent identities. There must be another cultural way of doing politics, and another type of cultural policies" (García 2002, p. 55). However, we can not be naive to the contribution made by many mestizos, to lead the development of the peoples, probably with their own interests and stigma to the "Indian" but they won the appreciation of the Aymaras, Quechua and Amazonians and the mestizos themselves, especially in the spaces of the academy like the school, the school, the university, and now in the diverse institutions of the public administration. These spaces were sheltered by many young people from the various localities in the region, many of them shined with their own light, others are conquering other economic, political, social and cultural spaces. While some are assuming certain local, regional and national

leaderships. In spite of everything we have to read, study, know, imitate what they did for education and "culture" especially in the region, because they opened hope for the Quechua, Aymara and Amazonian peoples in the midst of so many tragedies that these peoples.

The exclusion towards the Aymaras and therefore towards the ancestral peoples where it is expressed in a systematic way is that of the legal norms where the political praxis in the country is stained with blood and even hurts the wounds and scars of the colony, the republic and the recent events regarding the peoples of deep Peru. In the country we have around 30 thousand norms, over which the Quechua, Aymara and Amazonian peoples never had a legitimate participation in all of history, we are just talking in the country of the previous consultation that already many norms threatened the lives of those peoples. Therefore, if these peoples are subjects of rights, their collective rights are being violated for more than 200 years if we want the dialogue to be a daily and permanent action in the country. Some will say that the representations of the peoples are by parties, if that is true, but it is also true that only some representatives of these peoples are sheltered via a group or clans of power; then there is a fundamental task to be solved in the forms of representation. While the Quechua, Aymaras and Amazonians are not actors and subjects of the political praxis of Peru, we will continue to face the problems that are perhaps greater than what we face today in the country. This pending issue must be assumed by all Peruvians, without resentment or chauvinism, from an intercultural emancipatory perspective (Santos 2010, p. 57).

The plot of the subjects and actors "grindios" and challenges from the everyday for a political praxis of the common good

There are towns where the colonial backwardness persists in recent years, surely hurts and it is hard to shake. As a result of the phenomenon of globalization through technology, especially from the social media, such as television and now social networks, has permeated so deep the colonial mentality. In this process, other actors and subjects that we dare to nominate were emerging: "grindios" is a kind of subject of cultural, political and social hybridity, which was outlined on the ballast of the economic and social aspect and other strategies of *compadrazgo* or in many cases they were accumulating wealth via corruption. We do not want to interfere and we do not refer to the biological aspect, that is to say to the color of the skin, but rather we focus on the attitude assumed by these subjects in and with the peoples. "Globalization via market technology was shaping this social segment" (Portocarrero 2013, 13), maybe it is difficult to accept, because it is a cultural product, in our days and in our towns it is inevitable. They are those who

recycled in some way the demands and needs of their people, many of them with much cunning.

Now, every process brings about changes, above all it is a social construction, that the market and the media shield and decorate these "grindios of modernity", what worries us is that many of them have built temples of exclusion and discrimination in the 21st century, they talk about the original peoples of the country, such as the Quechua, Aymara and Amazonian, but thinking and acting as if they were in the 1532s and in a space at Wall Street in New York, Tokyo, but sadder than their roots were and are the highlands of the Andes, of course their children will not believe. Obviously, there are many mestizos who bite the language, and remain naive to the problem. In the end, the grindios are those who misled the space of the Andes and fly so high that they can not understand the problems of the people, which unfortunately are what will lead the destiny of many peoples.

Today we are living pre-electoral moments in Peru for local, regional governments and later national elections, where we have Ollanta Humala imprisoned, along with his partner Nadine Heredia who are the years and owners of the "Nationalist Party", Alejandro Toledo fugitive, Keiko involved with Odebrecht, Alan Garcia untouchable, who control the "political parties" live a dark and frustrated story. In many spaces and scenarios we highlight the pending subjects in Peru, as is the representation of the Quechua, Aymara and Amazonian peoples in the legislative power is an urgent task to solve. To 193 years of Republican life of the country a few have concentrated the power for it, it is urgent to democratize democracy towards the diversity of the peoples, if we want to dialogue and bet on the development of a diverse and plural Peru.

It is necessary to begin to rethink the political praxis from the different sectors, from the two dimensions as the thematic and territorial, in the first all the sectors that have as sphere of action the sectors of education, health, economy, social, political, environmental, legal, religious, military, that is to say all, who have disconnected or are being directed some by "grindios". The second has to do with territorial spaces, whether urban or rural. The population in the marginal urban neighborhoods, or fences of the different cities, or the parcialidades, communities, population centers, districts, provinces, and the population of the region have the obligation to be actors and promoters of change. The permanent and active participation in the development of the peoples must be inalienable, for this the political praxis in plural and diverse contexts implies starting from a rereading of the historical background of our peoples.

One of the spaces where these subjects and actors are also the universities, especially in the Puno region, despite all the traps and traps that are also experienced in electoral processes and we were and are witnesses in these last days,

there are also grindios, but perhaps it is not only the only space from which space for fighting for a decent life can be built, so that the population can move forward through life, but it is very important. The teacher Joaquin Herrera (2009) in his will before dying with leukemia as many people die in the world told us:

"The university must serve for something more than to discuss this or that paragraph of a philosopher devoted to the logic of the only language he understands: the language of domination. The university must serve for something more than to give shelter to those who want to divide the world among citizens, those passive gnomes who obey and can be led back to the fold when for some reason they have strayed from the correct line and enemies, those who they are not content with locking in and expelling those who come asking for work and citizenship, those who occupy the houses and buildings that the market considers of little value and that they convert into islands of freedom, love and human wealth. .. "

In the same way the political spaces where it is intended to put together some strategies to face the local, regional and national problems must serve for the common good, from the everyday, not only to be grouped for strictly electoral purposes, as we are currently seeing many want and pretend to reach the power of regional and local government as in the case of the Puno region. Political organizations, clan groups, parties if they exist, social movements, institutions have to have a holistic vision, especially the Grindians, it is time to remove the masks and veils of cunning.

Despite the above, there are still many ways to go, but with creative thoughts, we can not wrinkle before the uncertainty of the political practices that we have today at the local, regional and national levels. The facades that divide or hinder blunt of service for the common good from the everyday, there we have much to slice despite being in such complex and adverse spaces. Perhaps these forms can be learned from rural communities that still practice the common good; It is always known where resources are handled, it is the most vulnerable to discredit where the budgets of State institutions are squandered.

Raising these issues implies repositioning the issue of the public. The discrediting of States as administrators of basic areas of production and information, as well as the disbelief of parties (including opposition), contracted spaces where the public interest could be present, where the struggle must be limited and arbitrated - otherwise savage- between the private mercantile powers (García 1995, p. 55). Today the invisible hand of the market has been empowered by the political question, where private power groups invest or bet on the winner or the winners.

Therefore, they are guaranteed the accumulation of wealth, giving gifts to Aymara residents; many of the leaders or the grindios are therefore welfare.

We can not be naive to what Puno as a region today faces serious problems such as the contamination of the bay of Lake Titicaca, insecurity, malnutrition, bad education, the crisis of governance, corruption, etc., must be assumed facing social organizations and social movements, public and private institutions, without resentment and hatred, from a perspective of decolonization and intercultural (Alanoca 2011). It is time to develop collective agendas from critical thinking and from decolonization, in which these grindios are on the ground, that is, they start from contextualization, in their political praxis, that is, we can not continue in the shadow of colonial backwardness, or in obscurantism in front of such complex problems that our people live, be they urban and rural, where they falter and pass piola, in complicity of the inhabitants that we are always waiting for some gift without thinking or being interested in it.

Therefore, we are convinced another world that is possible, another country and another Puno, where the qamaña sum, allin kawsay or the good life prevails (Alanoca 2012, Huanacuni 2010), without traps or plots of the grindians in the political praxis from the everydayness Only when there is memory, liars have fewer opportunities (game theory knows: when occasions are repeated, rogues are punished). To have memory is to be faithful to events (Monedero 2011, p.18). Therefore, it is possible to link the extracted memory to the Quechua, Aymara and Amazonian peoples in Peru, on the other hand an awakening of the "sleeping knowledge" is visible (Foucault 1972), therefore, "it is urgent to hear the voice of the hills "(Marchena 2011), knowing that removing this pejorative burden after 500 years is still painful, it still costs to arrive and be part of the bicentennial plan for the peoples of the Surandino in the Peruvian case.

CONCLUSIONS

The dialogue process involves understanding the denied and fragmented history of the Aymara population today settled in three countries, such as Bolivia, Peru and Chile, and on the way to extinction in Argentina, however, their forms of struggle for dignity from the various spaces of struggle in the XXI century, whose demands and proposals are not the agendas of the government or many of the states, especially in the Puno region.

Discrimination and racism are products of the current colonization process, which must be rejected and eliminated if the development of the peoples is to be desired. These spaces of colonization have created spaces and contexts where these forms of systematic exclusion are reproduced, such as in the process of political representation in the various spaces of power, where the

Aymara do not participate, rather they are taken over by other actors who do not have any legitimacy of the Aymara people, and it is a pending issue to face.

Racism is a form of mental colonization that runs in different areas of daily life, which must be broken, not with stigma, revenge or hatred, much less with violence and revenge, but with prudence and tolerance, knowing that it is complex and that from the academy it is possible to rethink and propose attitudes that respect the difference and that we can not continue living with traps spread from otherness, which address interculturality, pluralism, decolonization, among other categories but remain in the rhetoric and nothing of coherence.

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